

Christian Education

Vol. XV

FEBRUARY, 1932

No. 5

ROBERT L. KELLY, *Editor*

Assistant to Editor

MARTHA T. BOARDMAN

Contributing Editors

RAYMOND H. LEACH

ALFRED WMS. ANTHONY

ISMAR J. PERITZ

GARDINER M. DAY

HARRY T. STOCK

*Published Monthly, Omitting July, August and September, at
Lime and Green Sts., Lancaster, Pa.*

*By The Council of Church Boards of Education in the
United States of America
111 Fifth Ave., New York, N. Y.*

October, 1931, to June, 1932

Entered as second-class matter March 20, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.50 per annum; with a cloth bound Handbook (price \$2.00) \$3.00. Single copies regular issues 25 cents.

TABLE OF CONTENTS

	PAGE
<i>Editorial</i>	
"The Next Eighty Years"	279
The Profession of College Teaching	281
Life Beyond Life	281
Students and Readers of the Newspaper	282
The Contribution of One Small College to the College Teaching Profession, <i>Opal Thornburg</i>	283
The Dangers and Needs of American Education, <i>Robert A. Millikan</i>	285
Pertinent Comments on a Period of Depression, <i>Alfred Williams Anthony</i>	288
The Student Workers' Round Table, <i>Harry T. Stock</i>	290
Theological Education, Part of University Culture, <i>A. Roger Kratz</i>	295
Student Volunteer Movement Quadrennial Convention, <i>Hugh O. Brown</i>	301
<i>The Department of Biblical Instruction</i>	
Report of the Annual Meeting of the National Association of Biblical Instructors, 1931, <i>Carl E. Purinton</i>	306
Annual Financial Report of the National Association of Biblical Instructors, 1931, <i>E. E. Jones</i>	309
On Immortality, <i>Ross E. Hoople</i>	310
Life after Death, <i>Arthur H. Compton</i>	315

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EDITORIAL

"THE NEXT EIGHTY YEARS"

In a recent celebration by the *New York Times*, of the past eighty years of its activities, that great newspaper requested comments from outstanding personalities of our time in reply to the general question "Will the next eighty years be equally—or more—momentous than the past eighty years?" The comments here appended are most significant because of their constructive philosophy of nature and of man.

William F. Ogburn, Chairman of the President's Commission on Social Trends:—

Common labor will be cultured. Rapidity and volume of social change will be much greater than now.

William J. Mayo, Leader in American Medicine:—

Modern education stresses the value of culture and leisure, but from contented industry springs human happiness. . . . Although we may desire to believe only what we can see, our emotions will predominate when crises beyond human understanding confront us, and some form of religion will continue to sustain people in time of stress.

Robert A. Millikan, Measurer of the Electron's Charge:—

Among the natural sciences it is rather in the field of biology than in physics that I myself look for the big changes in the coming century. Also, the spread of the scientific method, which has been so profoundly significant for physics, to the solution of our social problems is almost certain to come. The enormous possibilities inherent in the extension of that method, especially to governmental problems, have already apparently been grasped by Mr. Hoover as by no man who has heretofore presided over our national destinies, and I anticipate great advances from moving in the directions in which he is now leading.

Arthur H. Compton, Physicist of International Renown:—

Nothing can stay the rapid mechanization of industry and the arts, for this is in the direction of easier living. Along with this must come greater leisure, though, as we are already aware, this increased leisure can hardly be realized without a drastic reorganization of our economic system.

Michael I. Pupin, Physicist and Philosopher:—

Electricity, therefore, is the fundamental substance of this universe; electrical energy is its fundamental energy; the diffusion of this energy through the interstellar space by the radiation of the blazing stars is its fundamental process. These new concepts, created by electron physics, have already produced a coalescence of physics and chemistry into one science. I venture to suggest that in another eighty years in the life of *The New York Times* it will produce a similar coalescence between all natural sciences.

Sir Arthur Keith, Anthropologist:—

Just eighty years ago the English philosopher Herbert Spencer began to search for a basis on which he could forecast the direction in which civilization would develop or "progress." He found that civilization, in its "progress," obeyed the same laws as regulated the evolution of living things. Progress always implied greater specialization. The law is particularly well exemplified by that branch of knowledge I am best acquainted with—medicine. Eighty years ago medicine was divided among three orders of specialists—physicians, surgeons and midwives. Now there are more than fifty distinct special branches for the treatment of human ailments. It is this aspect of life—its ever growing specialization—which frightens me. Applying this law to *The New York Times*, I tremble when I think what its readers will find on their doorsteps every Sunday morning.

Willis R. Whitney, Dean of American Directors of Industrial Research:—

An experimental moratorium on war for eighty years, for instance, might be a less expensive venture than some we have attempted. But better and more widely disseminated education will be necessary for that. And better world-wide education I predict, serving international experiments undertaken in the belief that mutual self-improvement may be the greatest task set for the men of our earth.

Henry Ford, Industrial Experimenter:—

The increase of knowledge means little without a corresponding increase of conscience. It is only man that progresses. His accomplishments to this present are those of a being plainly possessed of infinite possibilities, but as plainly stultifying them. What we have done is this; we have shot so far forward on the intellectual line that we have created a dangerous salient. We must bring up the whole line, straighten out the whole line, else the gains of our forward push are in danger. I believe with Emerson that "talent sinks with character," that material increase is definitely checked by moral decrease. . . . After all, the only profit of life is life itself, and I believe that the coming eighty years will see us more successful in passing around the real profit of life. The newest thing in the world is the human being. And the greatest changes are to be looked for in him.

THE PROFESSION OF COLLEGE TEACHING

The contribution to American higher education made by a small college affiliated with the Society of Friends is set forth on a subsequent page. This is typical of what the church-related college is doing all over the land—sending out men and women who by their lives and personal influence in positions of responsibility justify one-hundred fold the maintenance of these institutions. The attention of those interested in this subject is called to the report of the Commission on Enlistment and Training of College Teachers of the Association of American Colleges, presented at Cincinnati, January 21, to be found in the Proceedings of the Twenty-first Annual Meeting published in the March *A. A. C. Bulletin*. This report covers a period of ten years and shows that of 188,441 graduates of 250 colleges, 9,163, or 5 per cent, entered the field of college teaching, and that a little more than half of these stood in the first quarter of their respective classes.

LIFE BEYOND LIFE

In an interesting account of the recent Student Volunteer Convention at Buffalo, the contributor to a well-known religious weekly remarks almost scornfully that one of the missionary speakers "confessed" to having tried to teach the Chinese how to die. Apparently this writer, like Macbeth, would like "to jump the life to come." However that may be, while Chris-

tianity must always lay emphasis on living the abundant life here and now, no outlook on life as we know it can pretend to completeness that ignores its inevitable outcome and the possibilities of the future beyond the door that closes the earthly career or that opens upon a fuller existence, as one may choose to think of it. Certainly the last word has not been said upon this subject but a timely discussion of it will be found on a later page of this issue.

STUDENTS AND READERS OF THE NEWSPAPERS

The *Richmond Christian Advocate* for December 24, quoting from the *Central Christian Advocate* reports the results of a study of attitudes expressed by mail of 36,000 students in 100 widely distributed institutions, together with similar attitudes secured on the identical subjects from 250,000 newspaper readers in 200 cities.

The results are as follows:

- (1) Belief in God—Students 98 per cent, newspaper readers 91 per cent.
- (2) Belief in immortality—Students 90 per cent, newspaper readers 88 per cent.
- (3) Belief in prayer as a means of personal relationship with God—Students 90 per cent, newspaper readers 88 per cent.
- (4) Belief that Jesus Christ was divine as no other man was divine—Students 88 per cent, newspaper readers 85 per cent.
- (5) Belief that the Bible was inspired in a sense that no other literature could be said to be inspired—Students 82 per cent, newspaper readers 85 per cent.
- (6) Active membership in some church—Students 76 per cent, newspaper readers 77 per cent.
- (7) Regular attendance at religious service—Students 69 per cent.
- (8) Brought up in a religious home—Students 95 per cent, newspaper readers 87 per cent.
- (9) Religion in some form is a necessary element of life for the individual and for the community—Students 97 per cent, newspaper readers 87 per cent.

THE CONTRIBUTION OF ONE SMALL COLLEGE TO THE COLLEGE TEACHING PROFESSION

OPAL THORNBURG

Alumni Secretary of Earlham College

In these lean years many men and many institutions are taking stock of themselves to determine how they arrived at their present state of affairs (whether that state be good or bad), and to find whatever justification there may be for the good things that have come to them in the past, and which they hope may come to them in the future.

In the field of higher education, this scrutiny has resulted in various surveys undertaken by the colleges or universities themselves, or by organizations such as the Association of American Colleges. The Liberal Arts College Movement is another natural expression of the times, aiming as it does to call attention to the important contribution of the small liberal arts college, with a view to promoting the economic status of this group of institutions.

An expression of the general tendency to take stock is a survey which has recently been completed at Earlham College, indicating the far-reaching influence which one small college may have in a single field of work—that of higher education.

A total of 2,251 students have received the Bachelor's degree from Earlham. According to the available data, 354 graduates (more than 15 per cent of the total graduates) and seventy-five other students have entered the field of higher education in various capacities ranging from teaching fellows and instructors to college presidents.

Although Earlham is classified as a local college (as contrasted to a sectional or national), with approximately 85 per cent of her students coming from two states (Indiana and Ohio), Earlhamites who have entered the field of higher education have taught or are teaching in forty-three states and ten foreign countries. A total of 759 positions, in 222 different colleges and universities, have been held, in all types of institutions, from the struggling, poorly-endowed colleges to the graduate schools of the great universities.

Of these 222 institutions, 109 are on the approved list of the Association of American Universities, and thirteen are in foreign countries. As is natural, other institutions under the same management as Earlham, (the Five Years Meeting of the Society of Friends), have been a rich field of service for Earlhamites, so that states in which such Friends Colleges are located—Iowa, California, Ohio, Kansas, Oregon, North Carolina—are among the first ten states in the number of Earlhamites engaged in college teaching. Other states falling within the first ten, not counting Indiana, are Illinois, New York, Pennsylvania, and Massachusetts.

Earlhamites have taught on the faculties of such great privately controlled universities as Harvard, Yale, Princeton, Wesleyan, Brown, Boston, Colgate, Columbia, Cornell, Johns Hopkins, Western Reserve, Chicago, Northwestern, and Stanford, and such state universities as New York, Pennsylvania, North Carolina, Virginia, Michigan, Ohio, Illinois, Iowa, Wisconsin, Washington, and California. Colleges such as Williams, Dartmouth, Mount Holyoke, Vassar, Wellesley, Radcliffe, Tufts, Haverford, Swarthmore, Pennsylvania State, Goucher, Oberlin, Beloit, Carleton, Coe, and Mills have had Earlhamites on their faculties.

Twenty-three college presidents and two acting presidents have been supplied to the following colleges and universities: Earlham, three; Fisk University, one; Guilford College, two; State University of Iowa, one; Nebraska Central College, two; Pacific College, three, and one acting president; Penn College, two, and one acting president; South Dakota State College of Agriculture, one; Swarthmore College, one; Whittier College, three; Wilmington College, four.

The names of forty-nine of the Earlhamites included in this study appeared in the 1928-29 edition of *Who's Who in America*.

Supposing that Earlham's record in the field of higher education is typical—and there is no information available at this time to prove or disprove the supposition—there can be no doubt that the small liberal arts college fills an important place in the field of higher education alone, in addition to the valuable contributions made by alumni in the field of education in general and in the various other lines of activity.

THE DANGERS AND NEEDS OF AMERICAN EDUCATION¹

ROBERT A. MILLIKAN

Schools should be widely scattered. In this particular, Germany at present furnishes an example which I hope we in America may know how to follow. In France, Paris has played so dominant a rôle throughout all her history that the intellectual life of the whole country is so concentrated in its capital as to leave the remainder of France relatively poor in educational and research activities. In England, too, there is a very large concentration of important influences in and about London. This concentration may work reasonably well in a small enough country like France or England but it certainly can not work in a country that is three thousand miles one way by two thousand miles the other and which contains a population of more than one hundred twenty million souls. . . .

. . . In many fields the most celebrated scholars have spent all their lives and done all their epoch-making work in the remote institutions, the classical example being Kant, who passed the whole of his days on earth in the northeast corner of Germany in the University of Königsberg. Such decentralization of our intellectual development and of many other aspects of our life as well should clearly, I think, be one of our American ideals; and this step that you are taking here today is directed toward that end and in a portion of the country that needs it. There is therefore nothing merely conventional nor perfunctory in my expression of fervent hope that this laboratory which you are dedicating today may play an important role in the future intellectual history of the United States, both as a discoverer of new knowledge and as a disseminator of the objective, *i.e.*, scientific method to a world which, here in Arkansas as well as elsewhere, sorely needs it.

* * *

President Harper made a determined effort at the time of the founding of the University of Chicago to transform our higher

¹ Extracts from an address at the dedication of the new Science Building at Hendrix College.

schools, largely if not wholly, into professional schools of the German type. Although he certainly tried hard to move in this direction, the effort was a notable failure. The general four year college course persisted as such and at the end of thirty years was more strongly entrenched at the University of Chicago than it had been at the beginning of that period. And although I myself had some small part in this movement and have been watching with much interest its recent recrudescence in other quarters, I am very seriously today raising the question, especially after three months' study of the present German situation, whether it was not after all a boon of the greatest moment to the United States that the effort to eliminate the general four year college course and to transform the higher school into a strictly professional one, failed forty years ago.

* * *

Independent schools important. I think the only real solution lies in the direction in which we are rapidly moving now here in the United States and in which we can still further move because of the fact that our higher educational system is only partially state subsidized, the other part which is now pointing the way to improvement being on private foundation. This latter privately supported part is very rapidly doing at the present time just what I suggested above, namely stiffening its entrance examination with a view to limiting its numbers, and raising its tuition fees for the sake of placing the cost where sound economics would always place it, either on the families or groups who themselves profit by the education furnished or else on public spirited men who inevitably look more carefully than do politicians to the social results to be expected before they put their money into educational or research enterprises. If our state institutions cannot find a way to move in the direction in which our private institutions are now pointing the way we shall soon be in the position in which Germany now finds herself, namely, first, with many more men educated for professional jobs than we have professional jobs to give, and second, with essentially unqualified material or poorly qualified material, causing a jam among the job-hunters to the detriment of those really qualified and consequently to the big detriment and loss

of society itself. For nothing can be more wasteful than the education of material unqualified to profit from its opportunities.

* * *

The gravest lesson the present situation in Europe has to teach the American people is that there are subtle dangers inherent in government paternalism. If politics instead of sound economics determine action a day of reckoning must come and it has been coming this fall in Europe with a vengeance. In many countries in Europe higher education is a government monopoly and some would defend that method. But in the United States we have adopted a middle course and have developed a higher educational system that is dual in character, a part being based on private foundation and a part on state support. In the western part of our country the state supported end has perhaps tended to dwarf the private foundation end, but I myself feel sure that the interplay between the two types of higher school has been responsible for much of our recent progress in the field of higher education and I should feel it a public disaster if the influence of the privately supported institution, free from all political motivation and control, were weakened in any part of the country, particularly in the West where it especially needs strengthening.

George Washington.—"Of all the dispositions and habits," says the great and good man, "which lead to political prosperity, religion and morality are an indispensable support. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. Promote then," he adds, as if he had no thought but that education and religion should go hand in hand, "promote as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion is it essential that public opinion should be enlightened." Well for this nation will it be, if it duly heeds these words of wisdom.

PERTINENT COMMENTS ON A PERIOD OF DEPRESSION*

ALFRED WILLIAMS ANTHONY

If we all were half as large as we are, and everything in the world was reduced to one-half its present size, no one would know the difference. Legs one-half their present length would find it no harder to climb over obstacles which were one-half their present height than is experienced now, with legs and heights as they are. Size and space relations are all relative.

In a similar manner, if the dollar were worth but fifty cents and the price of everything in the world was cut to one-half, we would not be conscious of any difference. Values are relative, and are really to be measured not in the terms of cents, dimes and dollars, but in the terms of exchange or purchasing power.

A time of depression means, among other things, that some values fall more rapidly than other values, and that ratios of purchasing power are disturbed without proportionate drop in some prices.

When we, ourselves, suffer we usually are brave. When we see other persons suffer and dread lest the same suffering come upon us, then we fear and frequently act in a silly fashion. Fear is the mother of panics. Fear strikes us before trouble or disaster come upon us, and frequently when no trouble or disaster arrives. We run to the bank to draw out money and insist that our debtors shall pay, when frequently those are the worst things we possibly could do under pressure in this time, which may result in panic.

If deflation of values were uniform we would have little cause to fear.

Notwithstanding the period of depression through which we have been passing and in the midst of which we still are, the streams of charity have not been wholly dried up or diverted to self-protection and to saving. According to the National Association of Community Chests and Councils, drives for the community chests in 206 cities where campaigns have been completed,

* Being supplementary suggestions to the Report of the Commission on Permanent and Trust Funds before the Association of American Colleges, January 21, 1932, in Cincinnati, Ohio.

produced during 1931, \$67,865,808, which was 101.1% of the sums aimed at, namely, \$67,102,223. One hundred and eighty-five cities had not completed their campaigns by January. From results of past years and the expectations justified by the returns from the 206 cities, it is fairly estimated by the Association that when all of the 391 cities have completed their campaigns, the total money raised by community chest organizations for 1931 will be more than \$100,000,000, as compared with a total of \$82,000,000 for 1930.

The John Price Jones Corporation, of New York, reported that five cities in the United States—New York, Chicago, Philadelphia, Baltimore and Washington—had given by bequests and donations to charity during 1931, in sums larger than \$25,000 each, an aggregate of \$344,355,000, and the John Price Jones Corporation from the experience of previous years, estimates that the approximate amount given for philanthropy in other parts of the country during 1931 is \$948,157,732, with an addition of \$40,000,000 from private benefactions which find no mention in the public press, making a total of nearly \$1,500,000,000 given by the whole country to general philanthropy during 1931, to which may be added an estimate of practically one billion dollars as ordinary contributions to churches and religious institutions.

Colleges have been recipients in good measure of this stream of charity.

Out of 210 colleges reporting to the Committee, gifts for the fiscal year ending in the summer of 1931 aggregate \$54,800,945. These gifts were for current expenses, buildings and other permanent improvements, toward capital funds or other miscellaneous purposes. Forty colleges in the Atlantic States received the largest amount, \$33,626,892; 77 reporting from the Middle West had received \$10,627,500; 57 reporting from the Southern States had received \$4,401,772; 14 reporting from New England had had gifts of \$3,809,007 and 22 in the Far West reported \$2,355,774.

Even in the midst of depression education is the chosen charity and may be expected to receive generous benefactions from its friends and supporters.

THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK, Editor

WRESTLING WITH A SUBJECT

There are many basic problems concerning which college students should be well informed. A student at a New England school recently expressed a common predicament when he accused faculty members of destroying all of his old certainties, of giving him little in the way of constructive help, and certainly of making no effort to enable him to gain a sound synthesis. Among the large issues which are frequently mentioned as subjects for inquiry are: an adequate and true world-view, the relationship between science and religion, an ethic sufficient for our times, the economic situation, the problem of liquor control.

The Y. M. C. A. at the University of Illinois invited in selected leaders from other schools and spent parts of two days in a "Parley on Liquor." This undoubtedly is not a popular subject. People are tired of hearing about it, and that is one of the serious factors in the situation. It is a subject upon which an intelligent interest needs to be stimulated. The group tried to find the truth with reference to the problem of liquor control.

This last winter some two thousand young people's conferences have been held in different parts of the nation, at which an honest effort was made to find facts regarding the problems involved in our attempted control of liquor. There was no high-powered propaganda; there was no attempt to secure uniformity of conviction. It was clear in most of these conferences that: the students knew practically nothing about other efforts to control liquor before the adoption of the eighteenth amendment; they felt keenly the moral problems involved in the social situation in which they often found themselves; they had a high sense of social obligation and were confused as to what the duty of a Christian citizen is at a time like this; they had made no genuine effort to gain accurate information. These conferences were means of stimulating an interest which had at least some intellectual basis.

It is a question whether religious forces at a campus are doing

their full duty unless they provide the means by which the young people of the several groups may come to grips with such contemporary issues. If such a project is undertaken, it is important that the very best leaders shall be secured, persons who have historical perspective, who possess a Christian outlook upon life, who are educators and not propagandists, and who know how to sit in conference with college students. And the liquor problem is only one of a number which are very pressing at the present moment.

At one of these conferences, a new method (which is probably an old and forgotten one) was accidentally discovered. The program had proceeded on the popular discussion basis. Only the young people gave their points of view, with the adult serving as something of a referee or traffic officer. One night at supper, five of the adult leaders sat together and found themselves in a rather intense discussion of issues involved in prohibition. They talked, oblivious of the fact that the young people all around were utterly quiet, taking in every word which was spoken. They seemed more interested in what the adults had to say, in their certainties and doubts than in their own discussions. After a time, the adults realized how keen the interest was. Later, the conference had a long period in which the young people simply listened to the adult leaders discuss the issues among themselves—not as a debate or dramatic episode—but as an honest discussion of basic issues. Following this, there was a barrage of questions from the assembly.

This leads to the suggestion that more educational results may sometimes be secured by subjecting the students to a faculty discussion than by urging them to be the active participants. Suppose, four or five members of the faculty were invited to come to a comfortable room in the church some evening to consider the disarmament conference (or unemployment, or the political situation). The economist and the philosopher and the psychologist would have different approaches and theories. It would be a dignified faculty "bull session" which might produce for the students more substantial content than is ordinarily uncovered.

ODDS AND ENDS

Have you ever sat down to put upon paper the purposes of

the student program which you are carrying on? If not, can your program be what it ought to be? For a program must be built to attain specified objectives. *The Wesley Pioneer* (Eugene, Oregon) quotes Dr. Warren F. Sheldon as stating the objective of the Wesley Foundation Movement as being: to encourage the culture of the spiritual life in terms of worship and service; to provide the developing intellectual life of students with an adequate basis of religious thinking that a wholesome Christian view of life may be achieved; to establish students in the acceptance and practice of Christian ideals in all human relationships. The matter of objectives would be a good subject for a leaders' retreat.

This statement of Dr. Sheldon's reminds one of President Hyde's classic statement as to what a college may offer a student (ideally and theoretically, at least):

To be at home in all lands and ages; to count Nature a familiar acquaintance, and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasm and cooperate with others for common ends; to learn manners from students who are gentlemen, and character from professors who are Christians, this is the offer of the college for the best four years of your life.

There is an evening's discussion in that: is this still an adequate statement; are unimportant or unnecessary matters included; are essential matters omitted; is the college making this kind of contribution to you; if not, whose fault is it?

The catechetical method and content have largely gone from American Protestantism. In consequence, it is often said that nobody knows what his fellow Christians believe nor is any one sure of what he himself believes. There is some demand for a return to definitions. The Russian Primer has given many Americans the idea that something of the sort is needed both for Christians and for patriots. Clay E. Palmer, pastor of the Congregational Church at Eugene, Oregon, has issued an eight-page pamphlet called, "Some Thoughts on Liberal Christianity," in

which he deals with matters which he regards as fundamental on the question and answer basis.

Is a person really undergoing a process of education if he does not keep up on current events? It seems to be true that comparatively few students make any serious effort to keep informed as to the problems of the day. The serious magazines are not in as much demand as they should be; it is surprising how many college people do not even read the newspapers. It may be doubted whether the point made by Professor Henry B. Rathbone of the Journalism Department of New York University is valid, but his over-emphasis should at least call our attention to one of our problems as Christian leaders. "One of the great purposes of the society (Delta Mu Delta) must be the emphasis on a necessity for supplying to students in college an adequate background in knowledge which might be transferable into making powerful personalities. We are discovering that students, while absorbing and assembling knowledge, are not making contacts with their environment outside of college walls. Such contact is necessary if the student is to be of consequence." Then he goes on to say that four years of constant and *intelligent* reading of newspapers is a better preparation for life than four years passed within college walls with professors and books. But in that word "intelligent" there is a large reservation.

PROFUNDITIES

"It is better, I think, even to be wrong upon occasion than to be forever an inquiring neutral. It may be true that they also serve who stand and weigh and weigh and weigh. But into every life must come a time to step right or left, forward or back." (Heywood Broun, in *New York World-Telegram*.) Which recalls the remark made by another writer that no reasonable person, who pursues the scientific method of inquiry, can ever become a devotee or an enthusiast or a partisan. Are there some matters about which we should be passionate, even though we be accused of being propagandists?

"Among the agencies striving to continue infantile attitudes in adult life is organized religion. Here the tendency is ever to perpetuate childlike sentiments, simple faith, credulity, dependence, obedience to authority and commandment, to con-

fuse recognition of reality with myth and dogma, and to soften responsibility with ideas of repentance, forgiveness, and vicarious atonement." (Everett Dean Martin, *Nation*, v. 133, p. 429.) Take up these charges one by one. Are we guilty? Can we justify ourselves if this paragraph rightly describes our purpose and procedure? Formerly it was said that Christianity is opposed to childishness but that it seeks to inculcate child-likeness. Now, are we, since we "have become a man," to put away all child-likeness, also?

"Religion is and always has been the greatest unifier of human personality. Other interests can do it also, but away and beyond all others, religion is the force that takes men who have drifted and dawdled and played at life and been in danger of squandering themselves, and it turns them into soldiers from whom all indecision and double-mindedness drop utterly away, and who fight a great fight. . . . If you ask me why religion is the arch enemy of the double mind and the great unifier of human personality, I think it is because there is a Mind that pervades the universe. And that Mind is not a double or a divided mind, but a Mind absolutely and eternally single and at one with itself, set forever in one direction, against all evil and toward all good, living and working in all times and all places for the abolition of all injustices and the realization of all righteousness; with no little purpose like that of its own glory but pushing on forever only for the happiness and the spirituality and the salvation of all. Every life that has no commanding purpose, or whose one purpose is a little or a mean or a self-centered one, is doomed from the start to failure,—because it is at war not only with itself, but with this Mind that pervades the universe. And that is why the single-minded man, with the great commanding purpose which religion supplies, rises out of his littleness, sloughs off his meanness, and climbs in spite of his natural incapacities to real greatness,—because he works with this Mind that pervades the universe." (C. S. Patton, in *Sermons I Have Preached to Young People*, edited by S. A. Weston.) Would science agree to this latter statement? Would the scientists that you know agree? Are there any examples, outside of the missions among the down-and-outs (for example among university students) of religion as the unifier described in the first part of this paragraph?

THEOLOGICAL EDUCATION, PART OF UNIVERSITY CULTURE

A. ROGER KRATZ

Dean of the Evangelical School of Theology, Reading, Pa.

Abraham Flexner in his somewhat sensational book, *Universities, American, English, German*, criticizes very caustically American universities for their extensive development of utilitarian and practical courses, and also for the multifarious "service activities" which these institutions have taken on. Many of the shafts are directed against what the author is convinced involves a lowering of academic standards beneath the level of genuine higher education. Chiefly, however, the criticisms result from the conception held as to the true nature and function of a university.

Culture and scholarship for their own sakes, it is argued, constitute the proper end of a university. This rules out the numerous schools of technology, commerce, journalism, education, home economics, *et al.*, that have flourished so profusely in American universities.

Mr. Flexner also contends that broad culture equips a man with such resourcefulness that he can successfully meet new situations as they arise. Therefore the university, cultivating learning for its own sake, is rendering society large service in providing men who can successfully administer affairs. He does not deny that utilitarian training may have a proper place somewhere, but this sort of thing has no proper place in a university.

The university also presupposes intellectually mature and broadly cultured students. This rules out the work done in the first two years of regular college work. This work is regarded as merely a continuation, on the same academic level, of high school work which was often very poorly done in the first place. Correspondence, extension, and summer school work is also ruled out on the ground that these departments and the students in them do not represent genuine university work and spirit.

By inconsistent logic Mr. Flexner, although denying all other utilitarian courses a place in a university, does permit the historic professional schools of law and medicine to remain.

American university leaders have naturally arisen to the defense of their institutions. The October, 1931, issue of *The Journal of Higher Education* is devoted to such a defense.

The pertinency of Mr. Flexner's criticism of the trivial and the grotesque is acknowledged. While it is felt that examples cited were highly selected to prove a point, rather than being fair samples, the wholesome stimulation of his shafts is recognized.

As to the philosophy of the nature and function of a university, vigorous issue is here taken. A strong and characteristically American case is made for utilitarian training. Schools of education, of commerce, of journalism, of technology are assigned proper places in a university.

This article is not concerned with the issues between Mr. Flexner and his American critics as to the nature and function of a university. They represent opposing points of view, each of which can be ably defended, and each of which has able defenders.

Both sides to the above controversy agree in reading out of the university, or in failing to read into it, training in theology. It is with this serious omission that the present article proposes to deal.

Mr. Flexner says, "Of the professional faculties, a clear case can, I think, be made for law and medicine; not for denominational religion, which involves a bias." Concerning German universities he says, "Theology has had its day," and "Theology could be dropped if religious feeling were less intense."

Religion is a phenomenon so universal and so persistent in human life and society that no student can afford to ignore it. Religion expresses itself so consistently in the form of organization that it constitutes a major social institution. This must be acknowledged even by those who would classify the whole mass of phenomena as aberrational. With the narrowest conception of a university as an institution purely cultural, religion must be assigned a place of primary importance.

The inculcation of sectarian prejudice assuredly has no proper place in a university. Denominational religion is an historical fact, no less than Roman law, Teutonic marriage, Spanish conquistadors, British imperialism, the American frontier. True culture will recognize this.

Furthermore, historical movements, be they religious or otherwise, exert lasting influence upon peoples extending into the present. This, too, true culture will recognize.

Whether the university contain a faculty of theology or not, religion will be treated. If this is done by scientifically minded experts in the field, real values may result. If not done by scientifically minded experts, it will be done by men from other fields speaking out of school, with misinformation, misinterpretation, and bias which would not for a moment be tolerated in any other field of knowledge. In most subjects, only a specialist's pronouncement is considered of value. Regarding religion, too often the casual utterance, or the expression of a deep-seated bias, or even a deliberate play to the galleries by a sociologist, an historian, a psychologist, an anthropologist, or a publicist is regarded as authoritative. Statements regarding religion from Willard Sperry or Shailer Mathews should be held more weighty than invectives on the same subject from Harry Elmer Barnes or Henry L. Mencken.

Religious scholars are the first to admit that religious concepts were not wholly scientific in the period before modern science was developed. They feel no more guilty because of this than they expect a feeling of guilt from medical men because therapy once consisted chiefly of bleeding, or from legal men because animals were once gravely tried and sentenced on criminal charges.

That religious obscurantism still exists is also patent and regrettable. Regrettable too is witch doctoring. Still more regrettable is legal obscurantism not even seriously challenged.

Religion as a great fact of human life, and denominational religion as a fact of human history, are such an integral part of human culture that they cannot be ignored by a cultural institution such as a university.

When Mr. Flexner says regarding German universities, "Theology has had its day," he doubtless expresses his own subjective opinion or bias. He simply does not express what is the objective fact, that the theological faculties are still of consequence in German universities.

"Theology could be dropped if religious feeling were less in-

tense" is almost laughable. Medicine could be dropped if pathological conditions did not persist in arising in human organisms. Law could be dropped if some people were not criminals, and many were not litigious. The modern man of culture deals with the world as he finds it; he may try to change it. If things and men were different, approaches would be different. Things and men being what they are, they must be realistically approached.

Theological education is historically a part of the university. Mr. Flexner points out, however, that no faculty exists by divine right. To remain, it must have intrinsic merit as well as tradition.

A good case can be made for the essential worth of theological education in the university. The curriculum is factual and of much cultural significance.

That body of literature known as the Bible is objective. Ecclesiastical history is always a significant aspect of history, and the most significant aspect of the history of medieval Europe. Theology is a phase of philosophy.

So-called practical theology is of course utilitarian. Yet the art of preaching and the art of pastoral care are no more utilitarian than the art of healing and the art of pleading before a jury. American defendants of the utilitarian in the university must consistently defend practical theology. Religious education and social ethics, two of the newest specialties in the field, try to proceed upon scientific bases; they are as scientific as their university sources: pedagogy and sociology.

The contributors to the October, 1931, issue of *The Journal of Higher Education* ignore theological education entirely in their discussions of the university. In the face of this it is well to note what are the facts in American education.

A number of the oldest American universities have theological or divinity schools, either as an integral part of the university, or as an affiliated institution of full university grade. Instances are Harvard Divinity school, Yale Divinity school, Princeton Theological Seminary, Union Theological Seminary affiliated with Columbia University.

In some of the newer universities a similar situation obtains. Witness: The Divinity School of the University of Chicago and

other seminaries affiliated with the same institution: Garrett Biblical Institute and Western Theological Seminary, affiliated with Northwestern University; Boston University School of Theology.

State universities, because of the American doctrine of separation of church and state, have not included theological schools in their structure. Quasi state universities, such as the University of Pennsylvania, have not done so either; although this institution does maintain loose affiliation with three seminaries: Crozer, the Lutheran Seminary at Mount Airy, and the Divinity School of the Protestant Episcopal Church. Such aggressively non-sectarian universities as Cornell have not established schools of theology.

Lacking a state church in the United States, the denominations have provided theological schools for their ministerial candidates. We have already seen the relation of many such schools to universities.

Many American theological schools are a part of or are affiliated with colleges instead of universities. Confessedly the setting here can not be so culturally rich; yet a high type of work is maintained, thoroughly graduate in character. The Oberlin Graduate School of Theology and Gettysburg (Pa.) Theological Seminary are good examples.

A large number of American theological schools are independently organized, not closely related to any other institution of higher learning. This is the result of the distinct denominational situation in the United States. It is not ideal, yet these schools have been able to maintain a high grade of theological education. However, there has been a decided trend for such schools to seek university affiliation. As previously noted, the seminaries in and about Philadelphia have achieved affiliation with the University of Pennsylvania. The Biblical Seminary in New York has secured university affiliation in New York City. Drew Seminary, Madison, N. J., secured university affiliation in New York City, and is now attempting to develop a university program of its own; although it still remains primarily a theological seminary. Meadville Theological School moved from Meadville, Pa., to the University of Chicago community.

As noted, American theological schools are denominational. Even schools that profess to be non-denominational have denominational origin and retain the flavor of their origin. Nevertheless, the work in the better schools exhibits the objectiveness of scientific scholarship. There are schools narrowly sectarian in spirit and of low academic quality. Nevertheless, in the total picture of higher education in the United States, theological education rightfully holds an important place representing advanced scholarship and high culture.

In a consideration of education of university grade we need not pay serious attention to academically low grade Bible schools, or to inferior schools of theology, any more than we need to pay serious attention to freakish medical schools, medical diploma mills, or correspondence schools of law.

To summarize the American situation: a number of first grade universities maintain divinity schools. Many others have divinity schools affiliated with them on terms of perfect equality as to grade of work. Many theological schools are a part of or closely allied to colleges, maintaining a high type of work of graduate grade. Still others are independent of college or university connection, but are high class graduate schools.

It is pertinent also to note that British universities offer training in divinity; and the British free churches maintain theological colleges for the training of their ministry.

The theological faculty, or university school of theology, or—under peculiar American conditions—the theological seminary as an independent corporation, frequently but not always in close relationship with a university or college, is seen to continue a part of the university. It provides work of full graduate grade, has cultural value comparable with that of other fields of study, and trains for a learned profession still significant in our social framework.

Harry Emerson Fosdick, Pastor, Riverside Church:—The religion of the Founder of Christianity could not be crowded into a corner or shut up in an ecclesiastical establishment, for it included all life. It was not a technical religion at all. It is not like any kind of religion that has existed or exists now. It is life, human life, lifted up into spiritual beauty and significance.

STUDENT VOLUNTEER MOVEMENT QUAD- RENNIAL CONVENTION

Buffalo, December 30, 1931-January 4, 1932

HUGH O. BROWN

Note: We are indebted for this account of the Buffalo Convention to Mr. Hugh Osborne Brown, a Senior in Williams College, and as it happened the only representative of the institution, from which the five boys graduated, who at the famous Haystack Meeting one hundred and twenty-five years ago last summer may be said to have laid the foundation stones for the whole edifice of American Foreign Missions.—G. M. D.

Twenty-two hundred students from colleges and universities of the United States and Canada gathered in Buffalo on December 30th for the four-day session of the Eleventh Quadrennial Convention of the Student Volunteer Movement for Foreign Missions to consider the theme of "The Living Christ in the World of Today." The convention opened with an address by Dr. Ernest Fremont Tittle which urged the younger generation to fight its way through to a fortifying conception of God. Referring to the God of the Christian religion as the most powerful force in all history, he pointed out that the new revelation of God given to us by Jesus arose in just such a time of despair and disbelief as today. God is discerned in the movements of history which are leading the human race to abandon cruelty for kindness, brute force for cooperation, and slavery for freedom. His "power more than human" is abroad in the world today, working in us and through us toward a better world, a world of unity. Pointing out the fact that economic forces have already created a remarkable interdependence of nations, and indeed that national boundaries are lingering on only in the "tormented minds of belated nationalists," Dr. Tittle emphasized his belief that "there is no doubt about the direction in which God Almighty is moving in the next fifty years. God is moving toward a world of unity in which nation shall no longer lift up sword or tariff against nation."

The convention proceeded in its main addresses to consider "humanity uprooted" with a critical analysis of the present world situation—the break-up of its traditional thought-patterns

and the shifting of its ethical ideals, followed by a critical analysis of Christian world missions—anachronisms in their procedure and inadequacies in their range.

Kirby Page painted the symptoms of the world's economic illness with which we should all be familiar, depicted the class war, and the race between peace and war, stressing his belief that in the solution of these vital problems everything may depend on the attitude of our American Congress. The world is on the brink of disaster and there is little hope for salvation unless we heed the impelling need for reduction of war debts, lowering of tariff, abolishment of national armaments, and the development of a world organization with an international law and an international law enforcement machine. In praying the "Thy will be done" of the Lord's prayer we are praying for radical changes in capitalism that will usher in a better world order.

T. Z. Koo, of China, analyzed the world of today by tracing its historical development from the feudalistic world of the Middle Ages. The same Renaissance forces which resulted in the separation of Church and State, the birth of nationalism, and the segmentation of knowledge and culture into several apparently less related and often mistakenly antagonistic fields, have resulted in an analogous segmentation of the human mind and spirit. Religion has become divorced from life. Most of us have divided our very hearts into compartments, neglecting to use the religious compartment on any but the seventh day of the week. So in our own mental and spiritual life as well as in the economic, social, and political organization of the world we must strive to rediscover unity. Religion must be reunited with Life.

The achievements of Christian missions in Africa were summarized by Dr. T. V. Jabavu, the genial, witty African who is himself a product of those missions, and whose life is being spent in education and social service of the rural Bantu of South Africa. Slavery has been abolished, but much virtual slavery still exists. The black men trained in the missions are the *only* native leaders to whom Africa can look for guidance. The need for mission work amongst the "white pagans" was stressed as well as the great opportunity in African missions for the utilization of native talents—their humor and musical ability.

The platform addresses were but one feature of the convention. They served to introduce the three sub-themes, "Humanity Uprooted," "Effective Missions Today," and "The Future of World Christianity"; but it remained for the score or more of Round Tables, which met each morning under the leadership of competent men, to think in greater detail on more specific problems such as "Missions in an Industrial Age," "Social Engineering on a World Scale," "The Living Christ in the World of Islam," and "The Place of Medical Missions in the Missions of the Future."

Color was lent by dramatic productions, international teas, and denominational meetings and dinners. Opportunities were afforded many students for personal conferences with leaders and mission board secretaries. The one-act play *Ba-Thane* depicted the trying situations characteristic of life in many mission stations in these days of financial stress. In *Release*, a magnificent pageant written especially for the occasion, the struggle of mankind with industrialism, poverty, disease, ignorance, international conflict and philosophical confusion was vividly enacted, and Jesus Christ—however understood or interpreted, but in some sense a present Power in the lives of men—is presented as the Way to Freedom.

One session of the convention was devoted to disarmament and world peace, in whose cause Luther Tucker, of Yale University, who initiated the national intercollegiate disarmament poll recently taken, and Professor Ralph Harlow, of Smith College, were the speakers. Professor Harlow urged that the quite definite student opinion on disarmament which does exist should have expression at Geneva in February. The younger generation will be the one which will or will not fight a next war, and it will be the one to suffer if war occurs; therefore youth should demand the privilege of having its say in the Disarmament Conference. Ninety-nine per cent of the students at the convention favored the proposal to ask President Hoover to appoint a student to our delegation at Geneva. Observance of February 2 in all colleges was requested.

Dr. Paul Harrison, Dr. Oscar M. Buck, Dr. Robert E. Speer, Dr. James Endicott, and Dr. John R. Mott were among the platform speakers and leaders.

Youthful Dr. Walter Judd, just back from his first six years as a medical missionary in a bandit infested region of North China, thrilled listeners with the most appealing address of the entire convention, the story of his own adventures in the field. He was saved quite miraculously several times from death at the hands of bandits, and suffered forty-six attacks of malignant malaria, the last one (from which he has not yet fully recovered) having nearly cost his life. Speaking as a youth to his own generation he told us of the six convictions with which he went out,—the sameness of people the world round, the dire need of the Chinese, that the only hope lies in men, that the Way of Love works, that the Way of Love is the Way of the Cross, and the truth of Christ's assurance "Lo, I am with you always, even unto the end of the world," and then he related his experiences to show how these "arm-chair" convictions were borne out when put to the test in actual life. "They're true," he assured youth with all his heart, "they're true. I wouldn't be here now if they weren't"—for it was the Way of Love that transformed the executioner's heart more than once.

That missions need rethinking was the message of Dr. Oscar M. Buck, missionary from India. Their program and strategy must be brought up to date. Interdenominational cooperation must be developed. In this feeling Dr. James Endicott, of Canada, concurred, urging well trained youth to go out and remove this glaring evil of division into camps, tear down the tags of Fundamentalism and Modernism, cleanse the Christian message from the confusion of heresies and orthodoxies and bring instead with unity and cooperation a deep feeling for "the heart of the Gospel." Dr. Buck believes the time has come to strike out the word "foreign" in Foreign Missions. Christian missionary policy must aim to develop indigenous churches the world over, and should reduce and withdraw "foreign" support as soon as the native Christians show signs of being able to stand on their own feet. Dr. John R. Mott expressed confidence that they will rise to the responsibility. The Round Table on Medical Missions reiterated this principle in its advocacy of the policy of turning hospitals and medical service over to the native profession as

soon as possible. Christian missions must not aim to destroy or replace rival faiths, but their policy must be one of sharing.

Even greater, perhaps, than the need for highly trained youth as Christian missionaries, was the call sounded by many a thinker for Christian livers in the professional and commercial world, at home and abroad. Christian motives and principles must be infused into all realms of life if Christian missions are to have any lasting effectiveness. Is youth going to trudge along in the accepted modes of life and perpetuate the present misery, suffering, ignorance, and social injustice of the world today, or will youth catch the vision of God's leadership and help transform nationalism into internationalism, greed into sharing, and lust into respect for personality? Jabavu calls for Christian commercial men to come to Africa and exemplify the Way of Love in lives as traders, lumber merchants, and businessmen. Pearl Buck calls for Christian couples to come establish Christian homes in China, to live with and work with Chinese in Chinese institutions, as doctors, lawyers, businessmen, engineers, teachers. Share with others the Christian life. John R. Mott calls Christian youth to commercial life in this country. But the Way of Love is not easy; one who lives it stands for certain principles, ideals, convictions, and for these one must be willing to give his life—the Way of Love is the Way of the Cross.

“God is in Christ—rebuild our world.”

Edmund D. Soper, President, Ohio Wesleyan College:—The unique thing about Ohio Wesleyan is that she has combined an emphasis on high scholastic standing with an equal emphasis on moral ideals and religion. This is inescapable when one looks into the past; it is just as inescapable when one looks calmly and steadily into the future. Ohio Wesleyan will rise or fall as she continues to insist on high morality and an earnest religious life or fails to do so.

No university president has set higher standards for the alumni than Dr. Van Hise, who voiced the conviction that “the final and supreme test of the height to which a university attains is its output of creative men, not in sciences alone, but in the arts, in literature, in politics, and in religion.”

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

**REPORT OF THE ANNUAL MEETING OF THE
NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, 1931**

The twenty-second annual meeting of the National Association of Biblical Instructors was held at Union Theological Seminary, New York City, Tuesday evening and Wednesday morning, December 29-30, 1931.

A dinner was served in the private dining room of the Seminary at 6:30 on Tuesday evening. The evening session began at 7:45. It was voted to consolidate the offices of Secretary and Treasurer and to ask the present Secretary, Professor Carl E. Purinton of Adelphi College, to become Secretary-Treasurer. A nominating committee was appointed, consisting of Professor Florence Fitch of Oberlin College, chairman, Dr. I. J. Peritz of Syracuse University, and Dr. E. C. Lane of Hartford Theological Seminary.

The Presidential address was given by Professor Laura H. Wild of Mount Holyoke College, who took as her subject: "The Present Status of Bible Teaching: What can be done about it?" President Wild reviewed briefly the history of the Association, its original purpose, and some of the movements sponsored by it. It was suggested that the organization now stands at the cross-roads, and should consider whether or not there is something different which it should do, or whether constructive work along the line of the original purpose should be attempted. Various projects were recommended. Professor Wild suggested that in teaching the Bible more emphasis should be placed upon content and less upon framework. There should be more appreciation of the Bible as literature, in particular more appreciation of its poetic symbolism as expressing spiritual truths. How make students love their Bibles as real Greek students love their Plato and Epictetus or lovers of Emerson or Whitman their well-

thumbed copies of those masters. Considerable discussion followed the address under the direction of Professor Dahl.

On recommendation of Professor Fitch a committee to consider possible projects was appointed, consisting of Professor George Dahl of Yale Divinity School, chairman, Professor Purinton of Adelphi, Professor Knowlton of the Haverford School, Professor Fitch, and Professor Lyman.

A committee to consider reprinting the syllabus for secondary schools was appointed, consisting of Professor James A. Muilenburg of Mount Holyoke as chairman, Professor Margaret B. Crook of Smith and Professor E. E. Jones of Northfield Seminary.

On Wednesday morning the business session opened at 9:30. The Treasurer's tentative report was accepted, a full statement to be given to the executive committee at a later date. The Editorial Secretary, Dr. Peritz, discussed relations with *CHRISTIAN EDUCATION*, and raised again the question of a separate journal for the association. It was voted to continue present relations with *CHRISTIAN EDUCATION*, and a committee was appointed to consider the matter of a separate journal consisting of Professor Chester W. Quimby of Dickinson College, chairman, Dr. Peritz, and Professor Marian Benedict, Sweet Briar College. It was also voted that a special campaign to increase membership be waged among secondary schools, under the leadership of Professor Knowlton. Dr. Peritz was authorized to make necessary arrangements with Dr. Kelly for the present year.

The committee appointed to consider the reprinting of the syllabus offered to schools in connection with college entrance requirements advised revision and reprinting. It was voted that the same committee be continued with authority to reprint, provided no radical changes be made.

The report of the committee appointed last year on relations with the Association of Teachers of Religion was approved. The committee found itself "unwilling to recommend any delimitation of the membership geographically, feeling that any person should be free to belong to the section he prefers."

The committee considered "the two organizations no longer commensurate, the Mid-Western section having broadened its

scope to cover the field of religion generally, so that close cooperation is rendered difficult."

The committee recommended "that the proposal (Proposal III) of a joint standing committee on matters of inter-sectional interest be approved."

The committee was "not clear as to what is involved in proposal (II (3) (a)) concerning space in CHRISTIAN EDUCATION" and recommended that the matter be referred to the joint standing committee and the editors. This committee consisted of Dean Elbert Russell, Duke University, chairman, Professor Quimby and Professor Purinton. The same committee was appointed to act as a standing committee on matters of inter-sectional interest.

Professor George H. Dahl, chairman of the committee on projects, reported the following proposals:

(1) That a committee be appointed to approach the Institute of Social and Religious Research to propose an investigation of the relations between the theological schools and the departments of Bible and religion in colleges. A committee was appointed consisting of Chaplain Knox of Columbia and Professor Lyman of Barnard and Union Theological Seminary.

(2) That a committee be appointed to take up the matter of credits for work in preparatory schools toward college entrance, with the ultimate objective of securing college board examinations. A committee was appointed with Professor H. L. Newman of Colby College as chairman, Professor Knowlton, and Professor Clements of the National Cathedral School.

(3) That a committee be appointed to investigate the status of biblical instruction, with reference to significant changes in departments of Bible, kinds of courses offered, quality of work done, requirements, number of students, etc. Professor E. W. K. Mould of Elmira College was appointed chairman of this committee, with Professor E. H. Kellogg of Skidmore, and Professor Benedict.

(4) That a committee be appointed to investigate the improvement of appointment facilities for colleges and secondary schools. Professor Katherine L. Richards of Smith College was appointed chairman, with Professor Wolcott of Mount Holyoke.

On the recommendation of the nominating committee, Chaplain Raymond C. Knox of Columbia was elected President for

1932;* Professor Carl E. Purinton, Adelphi, Secretary-Treasurer, Dr. I. J. Peritz of Syracuse, Editorial Secretary, and Professor James Muilenburg of Mount Holyoke, Chairman of the Program Committee, with Professor W. B. Denny of Russell Sage and Professor M. L. Strayer of the Masters School.

The program of the morning included a paper by President Robert J. Trevorror of Centenary Collegiate Institute on the subject, "The Orientation of Religion," a paper by Professor Mary Ely Lyman of Barnard and Union Theological Seminary on "Teaching the Life of Christ," and an address by Professor Charles A. Dinsmore of Yale Divinity School on the subject, "Teaching the Poetry of the Bible."

The discussions of the morning session were under the direction of Professor H. J. Cadbury, Bryn Mawr College.

The meeting was adjourned at 12:30.

(Signed) CARL E. PURINTON, *Secretary*

ANNUAL FINANCIAL REPORT OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS, 1931

New York City,
December 30, 1931.

Receipts:

Balance on hand January 1, 1931	91.86
Received annual dues	113.00
	<u>\$204.86</u>

Expenditures:

To programs 1930	3.50
" letterheads	8.00
" CHRISTIAN EDUCATION	100.00
	<u>\$111.50</u>

Totals:

Receipts	204.86
Expenditures	111.50
Balance on hand December 30, 1931	<u>\$ 93.36</u>

(Signed) E. E. JONES, *Treasurer*.

* Dr. Knox was unable to serve, and his resignation has been accepted with regret.

ON IMMORTALITY

ROSS E. HOOPLE

Professor of Philosophy, Syracuse University

Coming, as I do, from a minister's family and growing up in a distinctly religious atmosphere I found myself believing in immortality just as naturally as I believe in the existence of Neptune (which I have never seen). I remember what a shock it was to me to discover that non-belief in immortality was not only almost universal on the part of those indifferent to religion and those openly opposed thereto, but that my friends who were interested in religion also lacked that faith. In short, I found myself as a believer in immortality to be one among a very few of those whom I knew intimately enough to share their deepest thoughts about life and the universe. Thus one starts on the subject with an enormous prejudice against its truth.

Despite the fact that I find a belief in immortality so natural I am sufficiently imbued with the philosophic temper to be willing to drop the belief provided the evidence does not support it. But herein lies the difficulty. Where can one obtain evidence on the matter? Immortality more than any other notion is one which defies empirical treatment. From the point of view of experience death is the great mystery. We simply do not know whether it ends all or not. Being a thoroughgoing empiricist I thus am forced to admit that immortality cannot be proved. However, I am not willing to let my opponents have the field so easily. There seem to be certain features of my experience which while they do not prove immortality, at least lend it support as the most probable hypothesis.

The argument against immortality is largely derived from the mechanistic interpretation of biological facts arising from the Newtonian physics, the writings of Spencer, Watson and others of the naturalistic school. One often hears the suggestion that possibly a study of neurological facts will produce evidence in support of immortality. However, I look for scant hope in that direction. Biology is wedded, and rightly so, to the objective approach and this must be mechanical. As soon as one gets the spatial picture of synapses and neurons one is lost. The dis-

tinctive features of human nature out of which ethics and religion arise are beyond observation. As Jacks puts it in his new book *The Inner Sentinel*, there are two ways of approaching experience, *space thinking* and *time thinking*. Space thinking lies at the base of the Newtonian physics and eventuates inevitably in materialism. Time thinking is dynamic and comes out with a vitalistic or spiritualistic view.

In my own philosophic thinking I employ time thinking as my method of approach. My philosophy is an attempt to make my experience intelligible to myself. I begin with no metaphysical axes to grind. I wish honestly to know what my experience means, whether its meaning justifies my fondest dreams or makes a reality of my blackest fears.

In examining my experiences I discover that while some of them (logical entities and imaginary creations) obey my will, many of them have a character which is independent of my wishes to which I must learn to adjust myself or I perish. The most striking characteristic of these independent existences is their compelling force. I must think them as thus and so or I run into error and disaster. Thus while every notion which I hold is my own creation it must be tested by the verdict of sensation. It is this element of dynamic compulsion which distinguishes the real from the imaginary, the existent from the merely logical.

If this is so, then it follows that only the dynamic or the active can ever become an object of my attention or enter my experience. There may be entities with metaphysical reality which are static, but as such they can never become an object of my knowledge. Knowledge demands a dynamic relationship between object and knower. It is this simple truism which make the holding of a crude materialism so difficult. If objects were essentially inactive then we should never know them; they would be non-existent for us. The common-sense notion of matter as inactive overlooks this requirement. As Berkeley pointed out so long ago, we could never know the kind of matter which forms the foundation of materialism. It might exist but would never become an object of our experience.

There is another feature of the external world which forces itself upon my attention. It is not only dynamic but orderly.

The more intelligent we are in our treatment of nature the greater degree of control we have over her. This is not guess work, this is the sober report of universal human experience. But activity and power demand that which is powerful or active as their basis, and the fact that the activities are orderly indicates that the source of that series of activities is intelligent. But that which is dynamic and intelligent is what is meant by personality. Hence the source of nature must be a person.

We might approach this same conclusion in a slightly different fashion. I find by an unbiased study of myself (and those about me) that I possess the capacity for the intelligent ordering of my experiences (note I say the capacity *for* not the actual achievement *of*). Within certain very definite limits set by nature, I can form purposes or ideals and with a sufficient understanding of the conditions necessary may make these purposes or ideals actualities. It is this which is the distinctive feature of a human being, rather than a blind following of impulses over which he has no control. Not that the latter is not characteristic of many humans; it is. But it need not be. When man attains his greatest achievements he is least in the clutch of these impulses and most under the intelligent striving for the realization of ideals. Thus I find in man the capacities for intelligence, purpose, and friendship. This is probably due to the fortunate fact that I have known many men of this sort, but it is a prominent feature of *my* experience.

If man has these capacities, then that which created him must also have had at least these same powers (he may have many more). I know that I was not powerful enough to create myself; there must have been some power sufficient to create me. And this power must at least possess the characteristics of his creation. Therefore the power which created me, God, is a person.

Thus we have personality as a characteristic of the power which created the universe. But what possible task could employ the interest of such a personality? He might create a perfect universe *ex cathedra*, but what meaning or value would such an enterprise have for him? It would be done so easily and would lack any sense of achievement. The only task which I can conceive such a being finding adequate would be one in which beings

capable of moral development should be given free rein to develop themselves as they saw fit. It must be a universe in which error and evil and disappointment and disaster were real. Else the achievement of something approaching perfection would be empty and insignificant. Any guarantee that the result would be achieved without human effort would destroy the reality of the scheme. Thus I find, with James, the key to reality in the moral life. As I conceive it, God has created a set of conditions which are varied in extent and gradually changing in character so that we may develop ourselves in many possible directions. Human beings are placed in this set of conditions to choose as they please. But once the choice is made the results follow inevitably, or else there could be no intelligible action nor any moral responsibility. This character of the conditions is what makes science possible.

Such a sketch of the nature of the universe is not popular but it is the only one which I have found which explains *all* the elements of *my* experience. Naturalism does very well in explaining the physical and chemical elements of experience but it has never satisfied me concerning the ethical and religious features. My present hypothesis seems to me to account for the ethical and religious features, and to require unchanged all that science tells us concerning the physical.

I take seriously Jesus' conception of God as a father. A wise father allows his children to play with fire (when they reach the age of discretion) and get burnt. Only thus will they be able to stand upon their own feet. I feel that Our Heavenly Father has arranged matters in a similar way. Always ready to aid us with counsel (prayer), but allowing us to do with our lives as we will. Earnestly hoping, as every sound parent, that we shall grow to be strong and self-reliant and good, but recognizing that the price of such virtues is the possibility of becoming weak and discouraged and evil.

This in brief outline is the tentative hypothesis I hold concerning the nature of man and the universe. With this view before us we can move on to the idea of immortality. I believe, with Russell, that immortality, if it is to mean anything, must be a continuation in some form of our present consciousness. The

merging of our personalities with the *Whole* or in *Nirvana* is not an answer to the problem. Such an immortality would be an immortality in a *Pickwickian* sense only.

The idea of immortality is not necessary to support my scheme. It is of necessity beyond my experience and hence cannot be dealt with by the empirical method. I should be willing to abandon the doctrine if evidence required me to do so. However, granting this, it does seem to me that, if the above sketch is in any degree accurate, then it would be reasonable to expect immortality. If the purpose of the universe (or its outstanding purpose as reported in my experience) is the development of moral personalities, then we might expect that the process which is begun in such a fragmentary and unsatisfactory way here might be carried on under new conditions which allow for a greater development than is possible in this vale of tears. I certainly hold, with Shaw, that most of us are just beginning to learn how to live when we are about to die. And how about those poor quarter and eighth souls, the imbeciles and the idiots,—ought they not to have another chance where they are not so piteously handicapped in the battle of moral development? I do not believe in the existence of any hell as ordinarily conceived; I believe in a new set of conditions in which all of us start with the degree of moral development and insight which we have achieved here. And indeed the last shall be first on that day. The great ones of the earth shall find that they have many elementary lessons to learn, and some of the humble will find themselves in the positions of leadership. Nor do I believe in any ordinary picture of heaven. With Roosevelt, I would not want to be in heaven if it did not contain an opportunity for real work and for real achievement.

Thus my conception of immortality grows out of my conception of the universe. This notion is entirely tentative as must be all statements of position by an empiricist. But it recommends itself to me because it fulfills the function which I conceive philosophy to have—it seems to give a satisfactory explanation of all of my experiences.

LIFE AFTER DEATH

From the Point of View of a Scientist

ARTHUR H. COMPTON

Professor of Physics, The University of Chicago

The seeker after religious truth asks earnestly whether science has an answer to its vital problems: Is there a God? Is man morally responsible for his actions? What about a man's soul? Does death end all? The answers of science to questions of this kind are usually hesitating and tentative. Some things point one way and some the other.

So, in discussing the problem of immortality from the standpoint of science, it is not my purpose to draw any conclusions but rather to present as fairly as possible the meager evidence which science offers. Science does not supply a definite answer to this question. If one is to have either a positive faith in a future life or a conviction that death ends all, such beliefs must, it seems to me, be based upon religious, moral, or philosophical grounds rather than upon scientific reasoning.

MORTALITY AND IMMORTALITY OF LIVING ORGANISMS

Is it not obvious to one who views without bias the course of life about him that life is invariably followed by death? If, then, science is a description of the way in which things happen, how can science state any other conclusion than that death is the inevitable terminus of life?

But what is it that dies? Each person, or, to be more general, each organism dies; but the race or species lives on unless some world-wide accident occurs which makes the species extinct. Sir James Jeans in his just-published book, *The Universe About Us*, assigns a million million years as the reasonable live-expectancy of the human race on earth. This million million years may not be life-eternal, but it is probably as long a life as most of us are interested in.

The biological center of life is the germ-cell, and this, with divisions and subdivisions, grows and lives forever. What the fruit of the apple is to the seed, the body of man is to his germ cell. The apple may decay, but the seed grows into a new tree,

which flowers and begets new seeds. The fruit and the tree will pass away, but there is eternal continuity of life in the cells which develop from seed to tree to flower to seed, over and over again. It is thus because we concentrate our attention upon the tree or the fruit that we say the end of life is death. These are merely the outer wrappings, the hull which surrounds the living germ. Biologically speaking, life, whether it be of an apple seed or of the germ-cells of man, is essentially continuous and eternal.

WHAT BECOMES OF THE SOUL WHEN THE BODY DIES?

"But," you say, "that is not the kind of eternal life in which I am primarily interested. My body may be merely the hull that surrounds the living germ; but what will happen to me when the hull decays?"

To this question science has no straightforward answer to give. For when you ask, "What will happen to me," you are concerned not with your body but with your consciousness, mind, or soul, however you may choose to name it, which is not material, and regarding which physical science does not directly concern itself. If we are to tell what is the fate of consciousness when the body dies, we must know what the relation is between body and mind.

Certain psychologists use the hypothesis that thought is a function of the brain, in the sense that every idea that we have and every decision we make is a consequence of some action occurring in the brain. On this view it is obvious that destruction of the brain would carry with it the destruction of consciousness.

This hypothesis has been adopted primarily in order to simplify the problem of behavior by reducing it to a set of mechanical laws. If a thought is a by-product of some molecular change in the brain, and if these molecular changes follow the usual definite physical laws, there will be a straightforward sequence of molecular changes starting with the initial stimulus and ending with the final action of the organism. Thoughts may be associated with these various changes, but they cannot alter the end result, for this is determined by the physical laws which govern the molecular actions. The problem of a man's behavior is thus simplified by reducing him to an automaton.

To the large majority of thinking people it seems that this simplified behavior fails as a complete description of our actions. In some reflex actions and habitual acts we may behave as automata; but where deliberation occurs we feel that we choose our own course. In fact, a certain freedom of choice may, it seems to me, be considered as an experimental fact with which we must reconcile our theories. Because the mechanist's basic hypothesis leaves no room for such freedom, I see no alternative other than to reject the hypothesis as inadequate.

On the other hand, if freedom of choice is admitted, it follows by the same line of reasoning that one's thoughts are not the result of molecular reactions obeying fixed physical laws. For if they were, one's thoughts would be fixed by the physical conditions, and his choice would be made for him. Thus, if there is freedom, there must be at least some thinking possible quite independently of any corresponding cerebral process. On such a view it is no longer impossible that consciousness may persist after the brain is destroyed.

That there is some correlation between the brain's activity and mental processes is, however, evident. This is frequently assumed to imply that thought is produced by cerebral activity. If this is the case, destruction of the brain would result in the cessation of thought and consciousness. William James has, however, called attention to the fact that the observed correlation is equally consistent with the view that the function of the brain is to transmit the thoughts from a non-physical thinker to the body of the organism. On this view the brain would correspond to the detecting tube of a radio receiver, without which the outfit will not operate. Stopping the sound by destroying the tube would not imply the destruction of the ether waves which carry the music.

An examination of the evidence seems to show that the correspondence between brain activity and consciousness is not very close. Professor Lashley has pointed out that in certain animals a large portion of the brain may be damaged, or even removed, without destroying consciousness or seriously disturbing the mental processes. On the other hand, such a relatively minor disturbance as a tap on the skull may, so far as we can tell, com-

pletely destroy consciousness for a considerable period of time. I understand that it is impossible to distinguish the physical condition of the brain of one who is awake from that of one who is asleep, though the difference between the two states of consciousness is very great. The detailed proof by Professor Bergson that "there is infinitely more in a human consciousness than in the corresponding brain," and that "the mind overflows the brain on all sides, and cerebral activity corresponds only to a very small part of mental activity" (*Mind-Energy*, pp. 41 and 57), seems convincing.

That consciousness must die with the body is thus logically required only if we adopt the mechanistic viewpoint that a definite thought is the result of an equally definite physical change in the brain. The seeming fact of free will makes this viewpoint appear to me highly improbable. It seems rather that our thinking is partially divorced from our brain, a conclusion which suggests, though of course does not prove, the possibility of consciousness after death.

EXPERIENCE OF REVIVED PERSONS

What might appear to be first-hand evidence regarding the persistence of consciousness after death comes from the experience of those who have been revived after some accident. In the *Atlantic Monthly* some years ago appeared an article by one who claimed to have died nine times. He had been drowned; had fallen down an elevator shaft and been stunned into unconsciousness; had died a lingering death on the battlefield, later to be revived; had been knocked out by a blow on the head; had been anaesthetized; and so on. This emulator of the cat described the experience of death as "the mere cessation of consciousness—nothing more."

Yet even such evidence is of doubtful value. I recall one evening when my brother came home from football practice and sat down to dinner. Soon he began asking us, "What's the matter?" He had received a blow on the head, resulting in a lapse of memory. Five minutes after each explanation would come back the question, "What's the matter?" He recognized every one in the room, talked rationally, and could play familiar tunes

on his mandolin. By every test he was perfectly conscious; only his memory was very short. At about ten o'clock the following morning his thoughts returned to their normal channels. Now he remembered diving into the interference of the opposing team to break up a play, but the subsequent events remained blank. How he got to his home he did not know. He had only the testimony of his friends that he had remained conscious except while he slept at night. Had he been asked he would have described the experience of diving into a massed interference as "the mere cessation of consciousness—nothing more." In a similar way evidence based on the memory of a revived person must be doubted.

Evidence of perhaps equal weight but pointing in the other direction is given by statements such as the following, made by former President Little, of the University of Michigan, himself a biologist of no mean standing:

The death of my own parents within a day of one another completely wiped out pre-existing logical bases for immortality and replaced them with an utterly indescribable but completely convincing and satisfying realization that personal immortality exists. Such experiences are not transferable, but are probably the most comforting and sacred realizations that can come to any of us.

USELESSNESS OF CONSCIOUSNESS TO DEAD ORGANISMS

An argument against immortality which carries considerable weight is based upon the value of consciousness to the organism. From the biological point of view consciousness appears in animals to enable them to compete more successfully in the struggle of life. That is, consciousness is the servant of the biological organism. In the evolutionary process we should on this view expect consciousness to appear only where it can be of some value to the organism with which it is associated. For a babe at birth consciousness is of little if any value, and it seems to be only feebly developed. In youth and maturity, however, it is of vital importance that the organism be aware of what is going on, and consciousness is accordingly most highly developed. Clearly, consciousness can be of no value to a dead organism. From the biological point of view, therefore, we should expect an efficient

evolutionary process to bring about the cessation of consciousness with death.

There is, however, an alternative point of view which is equally tenable and which points toward the opposite conclusion. This is that the evolutionary process is working toward the development of conscious persons rather than toward the development of a physical organism. The old-fashioned evolutionary attitude was that the world as we know it developed as a result of chance, variations of all kinds occurring, some of which would be more suited to the conditions than others, and therefore surviving. More recent thought has found this viewpoint increasingly difficult to defend. To the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us. Slight alterations in the properties of the electrons and protons of which the world is made must have resulted in a very dead world indeed. To the chemist, it becomes apparent that the development of protoplasm, whose chemical properties are of the most complex and unstable sort, could have occurred only under narrowly defined conditions—just the right chemical elements, associated in just the right way, at the proper temperature, and probably with suitable illumination by ultra-violet light. If left to chance, such a combination appears highly improbable, even through the immense time of geological history. The paleontologist finds that at least in certain well-authenticated cases the evolutionary procedure has not been the development of many branches with the final survival of only the more favorable variations, but rather the straightforward development from a primitive form through gradual steps to a more highly developed form, without wasting time experimenting with unfavorable variations. This is the phenomenon known to evolutionists as "orthogenesis." The biologist calls attention to the fact that, as the evolutionary process goes on, phenomena appear which could not have been predicted from our knowledge of earlier stages. The three following are generally recognized to be phenomena of this type: (1) the appearance of life itself in the form of Protozoa; (2) the appearance of multicellular organisms, differentiating into animals and plants; (3)

the emergence of animal consciousness. These facts of world-history have been described by the term "emergent evolution."

This situation strongly suggests that the evolutionary process is not a chance one but is directed toward some definite end. If we suppose that evolution is directed, we imply that there is an intelligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is proceeding. In such a case we should not look upon consciousness as the mere servant of the biological organism but as an end in itself. An intelligent mind would be its own reason for existence.

A survey of the physical universe, however, indicates that mankind is very possibly Nature's best achievement in this direction. Though astronomers tell us that there are millions of millions of stars in the sky, a planet is a very rare occurrence, and a planet on which life can exist is even more rare. Thus in his recent book, *The Nature of the Physical World*, Professor Eddington, the noted British astronomer, concludes, "I feel inclined to claim that at the present time our race is supreme; and not one of the profusion of stars in their myriad clusters looks down on scenes comparable to those which are passing beneath the rays of the sun."

If in the world-scheme conscious life is the thing of primary importance, what is happening on our earth is thus of great cosmic significance; and the thoughts of man, which have come to control to so great an extent the development of life upon this planet, are perhaps the most important things in the world. On this view we might expect Nature to preserve at all costs the living souls which it has evolved at such labor, which would mean the immortality of intelligent minds.

SUMMARY OF WHAT SCIENCE SAYS

This is about all that present-day natural science can tell us about immortality. There are many if's and but's. While according to the mechanistic view the mind could not survive the brain, the evidence seems against this view, and no cogent reason remains for supposing that the soul dies with the body. The evidence of revived persons brought back from Hades is un-

reliable. If consciousness is merely the servant of the living organism, we should expect the two to die together; but if, as seems perhaps more plausible, intelligent consciousness is the objective of the evolutionary process, we might expect it to be preserved.

ANALOGY OF THE LIGHT AND THE CANDLE FLAME

Permit me now to come away from our scientific reasoning and to present a scientific analogy which, though of no value as an argument, may yet be suggestive of possibilities.¹ Where does the light go when you put out the flame?

Let us take the flame to represent the body, and the light which comes from it the consciousness or soul. In a candle flame vapor comes from the wick and air comes from the side, forming a steady stream of burning gases passing continually through the flame. There is an intake of "food" and oxygen at one end, and an outpouring of waste products at the other. It is a kind of metabolism. The material of the flame is continually changing, just as the cells of our bodies change; yet the form of the flame remains the same. It is the same flame. But puff, and the flame is out! Is this the end? The flame is dead. What then?

What is happening to the light? The flame was material made up of atoms and molecules; but the light is a different kind of thing—electromagnetic radiation, flying away at tremendous speed. We know that if the candle was out under the open sky, its light was streaming into interstellar space, where it will keep on going forever. The flame was mortal, but the light which it gave was immortal. More than that, the escaping light carries with it the story of the candle's life. If, on some far distant planet the light is caught in a spectroscope, it can tell that it was born of the burning carbon in oxygen, and that the temperature of the flame where it lived was some fifteen hundred degrees. By a study of the light an amazing number of things could be found out about the flame from which it came.

¹ I have borrowed this parable of the light and the candle flame from our distinguished American astronomer, Henry Norris Russell.

Suppose, now, we can observe molecules but are blind to the light. Would we not have said the flame died, and that was the end? Is not this precisely our position regarding the life of man? His body we can observe, his mind we can only infer from the actions of his body. The body dies—is blown out. The light from the candle flame lived on through eternity, though the blind man could not see it. We know we are blind to the soul. How can we know that it does not go on living forever with a fulness of life corresponding to that of the light?

THE CONSERVATION OF CHARACTER

Let me close with an observation suggested by our discussion of the way in which Nature has been evolving intelligent life. We found strong reasons for believing that, in spite of his physical insignificance, man as an intelligent person is of extraordinary importance in the cosmic scheme. If we were to use our own best judgment, what would we say is the most important thing about a noble man? Would it be the strength of his body, or the brilliance of his intellect? Would we not place first the beauty of his character? A man's body is at its prime before middle life, and his intellect probably somewhat after middle life. But it takes a whole lifetime to build the character of a noble man. The exercise and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquillity of age—these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected, what shall Nature do with him? Annihilate him? What infinite waste!

And so at last, it may be you and I
In some far azure Infinity
Shall find together some enchanted shore
Where Life and Death and Time shall be no more
Leaving Love only and Eternity.

IN response to a large number of requests from administrators and teachers, the National Student Forum, 532 Seventeenth Street, N. W., Washington, D. C., has issued a brief but comprehensive text-book on the Paris Pact. Ten free copies are furnished free to every school enrolling for its study, and as many more as may be desired at cost (five cents a copy). In addition, a free copy of the Shotwell pamphlet, "War as an Instrument of National Policy and its Renunciation in the Pact of Paris," and several other pertinent pamphlets on the subject of national defense and the forthcoming World Disarmament Conference. The work of the Forum has been heartily endorsed by Commissioner Cooper, Judge Kellogg, former Secretary of State, President Butler and practically all the State Superintendents of Public Instruction and former Commissioners of Education.



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